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THE GREAT TEMPLE, SALT LAKE CITY, UTAH

A DESCRIPTION
OF THE
GREAT TEMPLE

SALT LAKE CITY,

AND

A Statement Concerning the Purposes for Which
It Has Been Built.



BY
D. M. McALLISTER.

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'The Church of Jesus Christ of Latter Day-Saints,
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Holiness to the Lord!

**The House of the Lord, Built by the Church of
Jesus Christ of Latter-Day Saints. Commenced
April 6, 1853; Completed April 6, 1893.**

(Above are the words inscribed on a stone
tablet on the east center tower of the Temple).

No object in Salt Lake City excites greater interest in the minds of strangers than the Temple, which has been erected here by the Church of Jesus Christ of Latter-day Saints. It elicits expressions of wonderment because of its beautiful yet massive proportions, unique architecture, and evident costliness. Numerous questions are asked concerning the structure, the purposes for which it has been built, and why none but members of the Church are permitted to enter its precincts. This handbook has been compiled, from authentic sources, to satisfy all reasonable inquiries in relation to these matters.

HISTORY OF THE BUILDING.

Four days after the arrival of the Pioneers on the barren site of this now lovely city, July 28th, 1847, President Brigham Young, while walking over the ground

with some of his associates, suddenly stopped and, striking the point of his cane into the parched soil, exclaimed, "Here we will build the Temple of our God." His prophetic words were noted by his companions, and Apostle (afterward President) Wilford Woodruff drove a wooden stake into the small hole made by the point of President Young's cane. On the evening of the same day, the ten acres selected for the Temple Block were marked out, and it was decided that the future city should surround that square.

In April, 1851, the members of the Church—assembled in general conference—voted unanimously to build the Temple. February 14, 1853, after the site for the great structure was surveyed, the block was solemnly dedicated, and ground broken for the foundation of the Temple. On April 6th of the same year, the corner stones of the Temple were laid, with impressive ceremonies, amid great rejoicing of the assembled multitude.

Unknown to those who surveyed the site for the building, the wooden stake driven into the ground by Wilford Woodruff, on the 28th of July, 1847, marked the centre of the plot laid out by them.

It should ever be remembered that this magnificent structure was planned, and its erection begun, by a small number of despoiled and destitute people, at a time when they were struggling for existence in the midst of adverse surroundings. We shall not enumerate the many seemingly insurmountable obstacles, which, from time to time, hindered the progress of the stupendous undertaking; but it may well be said that the completed Temple is a monument of faith and work unparalleled in the world's history.

The Temple is built of gray granite taken from a mountain of that enduring material at the mouth of Little Cottonwood canyon, twenty miles south-east of the city. Many of the blocks of granite in the walls are so large that four yoke of oxen were required to haul each of

them, occupying four days in transit. This process of hauling rock by ox-teams, from the quarry to the Temple site, was so slow and expensive that President Young decided to have a canal constructed to carry the rock by boats. Accordingly, the canal was dug, at great cost, from the mouth of Little Cottonwood Canyon across the bench land, to an outlet in City Creek, near the Temple block. But in 1873, before the canal was sufficiently completed to be made available for the main purpose in view, a line of railroad was laid which supplanted this contemplated use of the canal. The latter has since been used to great advantage in conveying a large supply of water from Jordan River to the City.

DIMENSIONS.

Some idea of the massiveness of the building, and of the enormous amount of rock used in its construction, may be obtained from the following figures: Foundation, or footing wall, sixteen feet wide and eight feet deep; basement walls, eight feet thick; upper story walls, six feet thick. The extreme length of the building is $186\frac{1}{2}$ feet; extreme width, $118\frac{1}{2}$ feet. Height of side walls on main building $107\frac{1}{2}$ feet; east center tower 210 feet high; west center tower 204 feet. Inverted arches are constructed in the foundation, to distribute evenly the enormous pressure of the massive walls. The entire area is 21,850 feet.

ARCHITECTURAL FEATURES.

The architecture of the Temple is composite and original. The six towers, three on the east and three on the west, are built entirely of granite. Within each of the four corner towers there is a spiral staircase. There are 172 granite steps, and four landings, in each of these



stairways. Each step is six feet long, and weighs over 1,700 pounds.

On the capstone of the east centre tower is a hammered copper statue, twelve feet five and one-half inches in height, heavily gilded with pure gold leaf. It represents the angel Moroni blowing a trumpet, proclaiming the restoration of the Gospel. (See Book of Mormon.)

The largest dressed rocks in the building are known as the "Earth Stones." They are at the base of the buttresses, near the level of the ground, on each side of the basement windows, thirty-four of them in all. Each of these blocks of granite is five and one-half feet high, four and one-half feet wide, and twenty inches thick, and weighs over three tons. On each of them is carved, in bas-relief, a globe three feet eleven inches in diameter. They cost, when finished, about \$300.00 each.

The "Moon Stones," fifty in number, are inserted in the buttresses in line with the top of the first row of oval windows. These stones are carved to represent the different phases of the moon.

On the buttresses above the "Moon Stones," in line with the top of the upper row of oval windows, are the "Sun Stones," fifty in number.

Nearly all the keystones of the windows and doors in the building are ornamented with a beautifully cut five-pointed star. There are also stars carved on the face of a large number of other granite stones prominent in various parts of the structure.

On the facade of the middle tower at the west end of the building, in line with the battlements, is carved

the seven stars forming the constellation of *Ursa Major*, the Great Bear, or Dipper, with the pointers directed, as nearly as possible, toward the North Star.

The keystones of the lower windows of the east and west centre towers have inscribed on them the words of the Lord, "I am Alpha and Omega." Below these keystones is carved the emblem of Clasped Hands, and on the stones at the top of the upper windows in the same towers is depicted the awe-inspiring symbol of the All-seeing Eye.

At the top of the buttresses of the east centre tower are carved representations of rays of light emanating from clouds.

EMBLEMATICAL SIGNIFICANCE.

It may be of interest to note the meaning that the Latter-day Saints attach to some of the architectural features herein described.

The three towers at the eastern end, or front, of the building are each six feet higher than the corresponding towers at the west end. These three eastern towers represent the three Presiding High Priests of the Church, who constitute the First Presidency, whose special province it is to supervise the spiritual affairs of the Church. In like manner, the three towers at the west end represent the Presiding Bishopric of the Church, whose duty it is to supervise its temporal interests.

The angel Moroni, whose statue crowns the highest pinnacle of the Temple, was the heavenly messenger who appeared to the Prophet Joseph Smith, proclaiming the re-establishment of the Kingdom of God in this age, and gave to him the plates of the Book of Mormon, which book contains the fullness of the Everlasting Gospel. The coming of Moroni marked the fulfillment of the prophecy contained in Rev. 14:

6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

7. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

The stones representing rays of light streaming from the midst of clouds indicate Gospel light dispelling the clouds of error which had enshrouded the world, Isaiah 60:

2. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

The stones representing the sun, earth, moon, and numerous stars, are allegorical emblems of the conditions to which the resurrected souls of mankind will be assigned, when all are judged "according to their works." 1 Cor. 15:

40. *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial is another.

41. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from another star in glory.

42. So also *is* the resurrection of the dead.

Rev. 20:

12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

The depicted constellation of *Ursa Major*, with the pointers directed to the North Star, is intended to remind those in doubt concerning the true way, that they should follow the path indicated by the Priesthood.

The Clapsed Hands are emblematic of the strong union and brotherly love characteristic of Latter-day Saints, through which they have been enabled to accomplish so much both at home and abroad.

The grand truth recorded in the Scriptures, "The eyes of the Lord are in every place; beholding the evil and the good," is expressed by the symbol of the All-seeing Eye. This, with the words "Holiness to the Lord" under it, is often seen on buildings owned by Latter-day Saints.

ADJOINING BUILDINGS.

Before proceeding to describe the interior of the Temple, we call attention to two other structures within the subdivision of the block where the Temple is enclosed.

The neat stone building located near the centre of the north wall of the block, having an ornamental smoke stack attached to it, is the boiler-house. The boilers are underground, and they supply steam for generating power, and hot water for heating the Temple. It will be observed that this boiler-house is about two hundred feet distant from the Temple, thus insuring safety from fire.



Under the level of the ground, at the west end of the Temple, is the machinery room, which contains pumps for the hydraulic power required to operate two elevators in the central west tower; and there are engines and dynamos to generate the electric light requisite for the Temple and all other buildings on the same block. *

The elegant white stone building, of oriental architectural design, situated about one hundred feet north of the Temple, is named the Annex; and therein the people

*An extensive power plant has since been erected west of Temple Block, heat, light and power now being supplied from that source.

assemble before they are permitted to go into the Temple. The doorkeeper and recorders have offices in the annex. Each individual who desires to enter the Temple is required to present necessary credentials, signed by his respective Bishop and Stake President, certifying that he is worthy of that great privilege.

At 9 a. m., four days weekly, preparatory services are held in a commodious assembly hall in the annex; after which those who are to participate in the sacred ordinances of the Temple, generally numbering about two hundred persons, descend a staircase into a well-lighted passage way, where they remove the shoes worn out-of-doors, and they are then ushered into the splendid rooms of the Temple basement.

INTERIOR OF THE TEMPLE.

A wide and lofty corridor extends the entire width of the basement, in the centre of the building, from north to south. At the south end of this corridor is a handsome staircase, the posts, rails, and wainscoting of which are solid, polished cherry wood. The various rooms of the basement are reached from the corridor. Spacious bath and dressing rooms, for men only, are located along the north-west side. Similar rooms, for women only, are on the south-west side. Intervening, and entirely separating these two sets of rooms, is the magnificent baptismal font room of the Temple, fifty-seven feet long by thirty-five feet wide.

The distinctive feature of this room is the font itself. In some respects it resembles the "molten sea" of Solomon's Temple, described in I. Kings, vii., 23 to 26. This in the Salt Lake Temple is, probably, equally beautiful. It is cast iron, elliptical in form, and of ample dimensions in length, width, and depth to contain an abundant supply of water in which the officiating Elder can submerge the individual who acts as proxy in the ordinance of baptism



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THE BAPTISMAL FONT

for the dead. It rests upon the backs of twelve life-size, cast iron, bronzed oxen, which stand in an excavated depression about three feet below the level of the floor, in the centre of the room. There is a flight of iron steps at the east and west ends of the font, from the floor to its rim, connecting with steps leading down into the water. The elegance of the castings, enameling, gilding, and other ornamentation and appointments connected with the font, and the room in which it is placed, makes the whole surpassingly grand.

There are two assembly rooms on the east side of the corridor, each about forty by forty-five feet, with opera chair seats in each for two hundred persons. The room to the north is quite plain in its finishings, but the one on the south is splendidly frescoed, the ceiling painted to represent the firmament, and the walls displaying beautiful landscapes. At the south side of this room are openings into a large conservatory of lovely flowering plants.

On the floor above the basement, which is reached by the grand staircase from the corridor below, there are three large rooms, and a number smaller, all of which are beautifully decorated, and furnished at great cost. On the wall of the hall-landing on this floor is a large oil painting, twelve by eighteen feet, painted by Armitage, depicting a Book of Mormon subject,—Christ preaching to the Nephites. A companion picture to this is in the hall below, and the subject is Joseph Smith preaching to a tribe of Indians.

The walls of the large room on the south-west of this floor are painted in landscape scenes, differing in character from those on the walls of the room below. The splendid chandeliers, furnishings, and decorations make this an elegant assembly room. It is surpassed, however, by the other large room on the north-west. In this white and gold is the predominating feature of the beautifully decorated ceiling, cornice, and walls. It can be brilliantly illuminated, when desired, by the handsome chandeliers and great number of electric lights. A very large mirror



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CEREMONIAL ALTAR IN SOUTH ROOM, REFERRED TO ON PAGE FOURTEEN

covers a section of the west end of the room. The seats are finely upholstered, rich curtains hang at the windows, and splendid paintings adorn the walls.

Across the entire east end of the room just described, is an archway, which connects it with the north-east room. Ascending a few steps, we push the curtain aside and pass into the most magnificent room in the Temple. It is larger and more lofty than either of the others. Grecian columns are ranged along the sides, supporting an arched roof. A double row of windows gives abundant light; the upper row is of stained glass, semi-circular in form. Immense plate-glass mirrors cover the east walls. Above the mirrors are two splendid oil paintings by Lambourne, representing historic spots, the Hill Cumorah, and Adam-Ondi-Ahman. Decorative artists of great skill have done their best, and produced a harmonious blending of gorgeous colors and gilding on the walls, columns, cornices, and elaborate, paneled ceiling, with its artistically arranged borders, and clusters of grapes, fruits, and flowers. The furniture, carpet, curtains, pictures, chandeliers, and ornaments, are all of the most costly description.

Three comparatively small apartments open to the south of this indescribably beautiful room. Those at the south-east and south-west ends are semi-circular, and about equal in size, each of them exquisite in decoration and furnishings, while large plate glass mirrors cover the end walls; stained glass windows, and numerous electric lights brilliantly illuminate the rooms.

The third apartment alluded to is situated between the two just described, and elevated a few feet above them. The stairway leading to it from the main room is an elegant design, finished in white and gold. The room is circular in form, with a domed ceiling, which is completely encircled by jeweled windows that admit a multi-hued softened light. The walls are artistically paneled, red silk velvet forming borders; delicate blue, white, and gold predominating in the shades of color. The floor is inlaid with inch-square blocks of hard woods, polished, the whole



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COUNCIL ROOM OF THE TWELVE APOSTLES

forming a pattern of great beauty. A fitting adjunct to this beautiful room is a large stained glass window, placed in the south side. It is a work of art of the highest type, made by the celebrated Tiffany Co., and represents the Father and the Son appearing to the boy Joseph Smith. There is another large window of the same kind in the



room adjoining this on the west; the subject represented being the delivery of the Book of Mormon to Joseph Smith by the angel Moroni. Still another window, in a hall on the same floor, depicts the expulsion of Adam and Eve from the Garden of Eden.

The eastern front doors of the Temple are on this floor, and they open into hallways which lead to a series of reception rooms, beautifully decorated and furnished, and to the granite stairways in the north and south towers.

Ascending to the second story of the Temple, by the south stairway, we reach a landing from which we proceed westward, and then find ourselves in a corridor on each side of which are a number of apartments, suitably furnished, and decorated in excellent style, for the use, severally, of the First Presidency, the Twelve Apostles, first seven Presidents of Seventies, Stake Presidencies and High Councils, and various quorums of Elders, etc. The members of these Church organizations hold prayer and council meetings in the respective rooms assigned to them in the Temple. Many choice paintings, and portraits of distinguished men of the Church, adorn the walls of these rooms.

Again ascending a granite stairway, in one of the corner towers, we reach the third story of the Temple and enter



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COUNCIL ROOM OF THE FIRST PRESIDENCY AND THE TWELVE, LOOKING EAST

the general assembly room. It is one hundred and twenty feet long, eighty feet wide, and thirty-six feet high. It occupies the entire width of the interior of the building, and is lighted by the two upper rows of windows, on both sides. It is a grand and beautiful room, with a splendid gallery on each side. Several rows of finely upholstered seats are located at the east end, under an ornate canopy, for the presiding authorities of the Church and other leading representatives holding the Melchisedec Priesthood. A similar arrangement of seats is provided at the west end for the Presiding Bishopric, Bishops, and representative men holding the Aaronic Priesthood. The seats in the body of the hall are reversible, that the audience may turn toward either of the stands occupied by the speakers. The entire seating capacity is about 2,000 persons. A great number of electric lights surround the cornice, and there are five large chandeliers, providing as brilliant a light at night as in the day.

A further ascent of the granite stairway brings us on a level with the roof of the Temple, whereon there is a broad promenade, from which an entrancing view of the city, valley, mountains, and lake, may be obtained. From that position the electric light finials on the capstones of the five towers can be noted, and a good view can be had also of the statue of Moroni, crowned with a 100-candle power electric light.

The entire edifice, with all its details of furnishings, etc., and including the annex, boiler-house, machinery room, etc., has cost about \$4,000,000.

It was completed, in all essential respects, on the 5th of April, 1893; and was dedicated on the following day. The many thousands of Latter-day Saints who had contributed money or labor, often involving self-denial and sacrifices such as will never be told, could not all participate in the first day's dedicatory services, consequently those services were repeated twice daily, for three weeks, until about 70,000 people had been made glad in beholding the realization of their long cherished hopes, and joined in shouting



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COUNCIL ROOM OF THE FIRST PRESIDENCY AND THE TWELVE, LOOKING SOUTH

"Hosanna to God and the Lamb" in the great assembly room of the Temple.

NON-MEMBERS ADMITTED.

An erroneous idea prevails, and it is often asserted, that none but members of the Church have ever been admitted to the Temple. On the 5th of April, 1893, when, as before stated, the Temple was completed in all essential respects, over 600 non-"Mormon" residents of Salt Lake City accepted an invitation extended to them, by the Presidency of the Church, entered the Temple and freely examined every portion of the interior. These ladies and gentlemen included clergymen of all the denominations represented in Salt Lake City, professional men, bankers, merchants, judges, and federal officials, with their wives, sons, and daughters. Qualified attendants escorted those visitors through the various rooms in the Temple, from basement to roof, answered inquiries, and gave every one ample opportunity to see all they desired. Many of those ladies and gentlemen can therefore verify the description given in the preceding pages, concerning the interior arrangements of the building. There have been no changes made since then.

Since the final services connected with the dedication of the Temple, none but members of the Church of Jesus Christ of Latter-day Saints, in good standing, have been permitted to enter, for reasons which considerate people will readily concede are sufficient and satisfactory. That those reasons may be better appreciated, a brief statement is here given concerning Temples of ancient times that are mentioned in the Jewish Scriptures.

HISTORICAL TEMPLES.

Dictionary definitions of Temples include the following: "A holy sanctuary;" "An edifice erected in honor of Deity;" "A place in which the Divine Presence spe-



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GENERAL ASSEMBLY ROOM

cially resides." God spoke to Adam in the garden of Eden, and thus, as the poet Bryant says, "The groves were God's first Temples." He selected the top of Mount Sinai on which to abide while making His decrees known to Israel. But, it seems that, whenever circumstances would permit, the chosen people have always been required to erect special and suitable edifices wherein to perform sacred rites, ceremonies, and ordinances acceptable to the Father, that can not be performed elsewhere, and where His Presence would be manifest.

There is reason to believe that the children of Israel had a primitive structure of that character in the land of Egypt, and that they carried with them such portions of it as were portable when they fled into the wilderness. There is a detailed description, in Exodus, of a building constructed under the direction of Moses, in accordance with plans revealed to him by the Most High. It was called the Tabernacle, and its purpose and uses were similar to those which Temples were afterwards devoted to. The Tabernacle, therefore, may properly be regarded as a temporary Temple, to suit the unsettled condition of the Israelites at that time. It was a holy place, in which the Lord communed with Moses, and wherein solemn assemblages of Priests and other worthy individuals were held, ordinances were performed, and the sacred vessels, furniture, and records were carefully guarded.

Many years afterward, all the sacred things that had been faithfully kept within the Tabernacle, or Temple of the wilderness, were transferred to the great Temple that was built by Solomon, under Divine command, and with them also the materials of which the Tabernacle was constructed.

Solomon's Temple is regarded as the grandest ever built on this earth, and probably no other has equalled it in the magnificence and costliness of its decorations and furnishings. The main building, however, was not very large, measuring 105 feet in length, 35 feet wide, and 52 feet high. It consisted of two halls, divided by a veil,



ONE OF THE SPIRAL STAIRCASES IN THE CORNERS OF GENERAL ASSEMBLY ROOM
LEADING TO GALLERIES

and was surrounded by chambers used by the officiating Priests. Before the entrance was a portico 210 feet high. Sacrifices were not performed within the Temple, but in the courts surrounding it.

The Lord accepted the Temple built by Solomon, and His Glory was within and upon it; but, after a few years, the King and people transgressed the laws of God; they permitted the consecrated building to be polluted, and the Divine Presence was withdrawn; the Temple passed into the hands of their enemies and was despoiled by them, and finally it was destroyed by fire.

Another Temple was completed 516 B. C., its erection, having been commenced under direction of Zerubbabel, when the Jews were permitted to return to Jerusalem, after their seventy years captivity in Babylon. This Temple was on the same general plan but of larger dimensions than the preceding one; it was greatly inferior, however, in its appointments. It did not contain the Ark of the Covenant, the Urim and Thummim, Aaron's rod, the "tables of stone" on which the commandments were inscribed, nor other most precious relics; those things had been removed from Solomon's Temple, and hidden by faithful Priests, when it was desecrated, according to tradition.

The favor of God was manifest in this Temple of Zerubbabel, during the brief periods the people observed Divine laws; but the structure gradually decayed, and King Herod, 15 B. C., commenced the work of reconstruction and improvement. The main building erected by him was more massive and much larger than Solomon's Temple, although the same general plan was followed; and the courts were increased and greatly extended. The portico was one hundred and seventy-five feet long, thirty-eight feet wide, and two hundred and twenty-four feet high.

The Jews rejected and crucified the Messiah, and Herod's great Temple was totally destroyed by Titus, A. D. 70. As predicted by Jesus, "not one stone was left on another." This was the last Temple erected on the eastern continent, of which we have any record. The Book of



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GENERAL ASSEMBLY ROOM

Mormon tells of numerous Temples on the western hemisphere, built by descendants of the house of Israel who came to this land in ancient times, and their Temples were the same in character as those of the East.

EXCLUSIVENESS.

Unlike synagogues, churches, cathedrals, and other places of worship, the Temples herein referred to were not designed, and not used, as places of public assembly for the people in general. These Temples were reserved for special, holy purposes in which only a limited number of the Priests and people could participate. Details of the services, rites, ceremonies, and ordinances performed in the Temples, or the Tabernacle, are not given in the Scriptures; on the other hand, the most minute details are recorded concerning sacrifices and ceremonies performed outside of those holy places. It is presumable, therefore, that those who were privileged to enter were not permitted to make known unto others the nature of the solemn proceedings conducted therein. This is in conformity to what may properly be regarded as an Eternal law—the unworthy are deprived of privileges and blessings accorded to the righteous.

LATTER-DAY TEMPLES.

The Gospel proclaimed by the Latter-day Saints is the Gospel of the Lord Jesus Christ, in its fullness, restored to earth for the redemption of mankind; and it includes all that God has revealed that is essential for the salvation and exaltation of His children. Evidently it is His will that Temples, sacred and holy places, should be erected, duly dedicated, accepted by Him, and kept pure and undefiled, where His Spirit may abide, and wherein ordinances may be administered that can not be performed elsewhere.

In harmony with this known will of God, and in obedience to His command, the Latter-day Saints have erected



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GROUP OF STATUARY IN THE TEMPLE.

Temples in this age. Not only was this command given, but every requisite detail was revealed, just as it was to Moses and to Solomon. This was necessary because the knowledge thereof was lost to mankind; and further, the law of sacrifice was superseded, consequently the arrangements formerly made for complying therewith are no longer needed.

From the time that the vast importance, and glorious purposes involved in Temple building were made known to the Latter-day Saints they have considered no sacrifice too great to comply with what they feel sure is the Divine will in relation thereto. This is manifest in their having already erected six Temples, each one as grand in structure and furnishings as it has been possible to make it, considering the circumstances of the people. The Saints have cheerfully expended millions of dollars in money and value of labor in this direction, ungrudgingly given, often under most distressing conditions, when necessities were hardly obtainable and comforts were unknown.

The first Temple built by the Latter-day Saints was in Kirtland, Ohio. It was begun in July, 1833, and completed March 26th, 1836, at a cost of about \$70,000. Soon after its completion the Saints were compelled to abandon it; the building, however, still remains.

The second Temple was erected by them in Nauvoo, Illinois. The work on it was commenced April 6th, 1841. In the fall of 1845, the portion then completed was dedicated; but it was not until April 30th of the following year that it was completely finished and dedicated. Immediately thereafter, a mob drove the Saints from their loved Temple and beautiful city; and in November, 1848, the Temple was destroyed by incendiaries. It cost over \$1,000,000.

The third Temple was built in St. George, Utah. Work was begun on it November 9th, 1871, and it was finished and dedicated January 1, 1877. It cost about \$800,000.

The fourth Temple is located in Logan, Utah. The

corner stones were laid September 17, 1877, and the building was dedicated May 17, 1884. The cost was about \$500,000.

The fifth Temple was erected in Manti, Utah, the work on which was commenced April 14, 1879, and it was completed and dedicated on May 21, 1888. It cost \$992,000.

The Salt Lake Temple is the sixth that has been built, but the Latter-day Saints anticipate continuing indefinitely this gigantic labor of Temple building. They have received numberless manifestation of Divine approval, and will not cease their efforts to accomplish all that is required of them in this direction. Two other sites have been designated for Temples, one at Independence, Missouri, where, it is expected, the grandest one of all will be erected; the other is at Far West, Missouri.

LATTER-DAY SAINT CHARACTER.

History records that the Jews and Romans sought to justify themselves for persecuting and killing the early Christians by declaring that the followers of Messiah were guilty of wicked, immoral, and murderous practices. In this generation enemies, and ignorant maligners, have, in like manner, aroused popular hatred and persecution against the Latter-day Saints, by industriously circulating the most abominable falsehoods concerning them. Among other canards thus proclaimed is that vile, blasphemous, and bloodthirsty ceremonies, accompanied by dreadful oaths, are and have been prevalent in their Temples. In recent years, however, thousands of people, not of their faith, have met missionaries of the Church abroad, and associated with its members in Utah and elsewhere, with the result that the character of the Latter-day Saints is now better understood, and those who have thus met them recognize the fact that the old unfavorable reputation is untrue. It is now common to hear unprejudiced ladies and gentlemen, who have had opportunity to become acquainted with faithful members of the Church, declare that their



KIRTLAND, OHIO.



NAUVOO, ILLINOIS.



ST. GEORGE, UTAH.



LOGAN, UTAH.



MANTI, UTAH.

*"The greatest
responsibility in
this world
that God has
laid upon us
is to seek
after our
dead."*

*Joseph Smith
Times & Seasons
Vol. 5
Page 616.*

lives and conduct are exceptionally pure, their temperance and industry notable, and that they come as near as human beings can to loving God with all their heart, and their neighbors as themselves.

Another old-time falsehood concerning this formerly much-abused and misrepresented community is in process of being swept away in a similar manner. Their enemies, and those who ignorantly repeat the fabrications, used to assert vigorously that the "Mormons" were rebellious and treasonable, and that they desired the overthrow of the United States Government. The fact is that it has been demonstrated numberless times, in the true history of the Latter-day Saints, that loyalty to the Government of the United States is one of their distinguishing characteristics; fathers, sons, and brothers have unhesitatingly risked their lives to maintain its institutions. Men of the greatest prominence in the community have sons who have entered, and continue to enter, the military and naval academies of the nation, that they may qualify themselves to defend their country in times of danger.

An article of faith of the Latter-day Saints is that the Constitution of the United States was formulated under the inspiration of God. The civil, religious, and political liberty guaranteed by that grand document to every citizen of the Republic, is appreciated by the Saints as an inalienable right they are individually entitled to enjoy; and they consider it their duty to aid in protecting all others in the enjoyment of its glorious provisions.

Another part of their creed, to which they sincerely and honestly subscribe, is: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men."

These are the people whose upright lives and exemplary conduct earn for them the privilege of entering the House of the Lord, and participating in the sacred services and ordinances performed therein. Scores of

thousands of them are living witnesses who solemnly testify that everything said and done in the Temples is of the most sublime character; pure, holy, sacred, such only as should prevail in a place dedicated to the Most High. There are no individuals on the face of the earth who would more quickly resent and denounce any effort to make them take part in evil or unlawful acts or expressions. They are selected for the great honor of entering the Temple because that is their character, and their testimony is that all they see and hear therein has the effect of strengthening their resolves to live in accordance with the commandments of God, to do all the good they can to their fellow-men, and to sustain the laws of their country.

TEMPLE CEREMONIES.

A question most frequently asked by strangers is: What is the nature of the ceremonies performed in the Temples that causes such intense interest in them, and for which the Saints have built these edifices at such enormous cost? The first ceremony to be explained in answer to this query is the one known as

BAPTISM FOR THE DEAD.

The mention of this ordinance usually excites surprise in the minds of strangers, for the reason that it is unknown among other denominations; it is necessary, therefore, that a statement be made concerning it.

The belief generally prevails, in Christendom, that the condition of human souls is eternally and irrevocably fixed, by Divine decree, immediately after death, each individual being assigned to never-ending happiness in Heaven, or a limitless duration of torture in Hell, according as they have acknowledged or repudiated belief in the Lord Jesus Christ. The Latter-day Saints declare that this doctrine is erroneous, and that the Gospel proclaimed

by the Son of God vindicates the justice and mercy of the Father, in providing means of redemption for those who have died without knowledge of, or opportunity to obey, the Gospel in this life.

The proposed limit of this pamphlet will admit only a brief statement in proof of this doctrine, but it is recommended that all who are interested in the matter (and every one certainly should be), should carefully read some of the treatises on the subject, that have been written by Elders of the Church.*

That baptism is essential to salvation is proved by the words of Jesus, John 3:

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That immersion is the proper mode is clearly shown by Paul in his epistle to the Romans, chap. 6:

3. Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death?

4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his resurrection*:

That those who did not receive the Gospel in life are given an opportunity to accept it after death is demonstrated by the following quotations, I. Peter 3:

18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19. By which also he went and preached unto the spirits in prison;

20. Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

I. Peter, 4:

6. For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

*An excellent and extensive work entitled "The House of the Lord" by Dr. James E. Talmage treats this subject more fully.

That the thief who repented on the cross, had this opportunity given to him, after death, is plainly indicated in the words of the Savior to him, Luke 23:

43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

The spirit world, called Paradise, where the Savior and the thief went on the day they were crucified, is not Heaven, see John 20:

17. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

The ordinance of baptism for the dead was understood, and performed, by the early Christians, as evidenced by the words of Paul to the Corinthian saints, I. Cor. 15:

29. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

The restoration of the Gospel, which is God's plan for the redemption of *all* His children, would not be complete without this ordinance of baptism for the dead, which extends its saving power to all who have died without obeying that law in life. Every principle and ordinance associated with the Gospel plan of redemption, that has to be believed and obeyed by the living, to insure salvation, must also be accepted by the dead. The dead, however, cannot be baptized in the earthly element of water, as required, (John 3, 5), consequently that ordinance is performed for them vicariously, (I. Cor. 15, 29). Other essential ordinances have to be performed in like manner, and Temples are the God-appointed places for such sacred work.

That vicarious work is acceptable unto the Eternal Father is evidenced by the accepted offering of His Son,

who, by His death, atoned for Adam's transgression, and will extend salvation to all who obey His Gospel.

MARRIAGE FOR ETERNITY.

The form of marriage ceremony generally performed by Christian ministers, and by authorized officials according to civil law, incorporates the statement that the relationship of husband and wife is to continue until death parts them.

The Latter-day Saints are made to rejoice in the ceremony of marriage performed in the Temples, by which, under the authority held by the one officiating, the man and woman are married *for time and for all eternity*. The same ordinance is performed in behalf of men and women who are dead.

No marriages of living persons are, nor can be, performed without licenses duly issued therefor by county clerks of the state.

Plural marriages have not been solemnized since the issuance of the manifesto by the President of the church in 1890.

"SEALING" CHILDREN.

The Latter-day Saints do not entertain the shadow of a doubt concerning the validity and eternal character of the ordinances performed in the Temple in their behalf, or in behalf of the dead. They have the most convincing assurance, equivalent to knowledge, that those ordinances are Divinely approved. Their joy is unbounded in this confident reliance upon a never-ending association, in the resurrected state, with those to whom God has united them in this life, and this includes the children born unto them after that union. The family organization is to be forever perpetuated, with happiness increased beyond finite comprehension.

Children born in the bonds of wedlock under the sectarian or civil form of ceremony, which declares that the relationship is to exist only until death, must remain under that law, they and their parents eternally separated after they pass from this life, unless they comply with the ordinance established to perpetuate the family organization. This ordinance also is one of the glorious provisions connected with Temple work. By Divine authority the husband and wife are married for time and all eternity, and, by the same power, their children are sealed to them to be theirs forever, worlds without end.

CLOSING COMMENTS.

This pamphlet already exceeds the intended limit, and much remains that might be said in regard to Temples and Temple work, but this must suffice. We now respectfully ask the reader to accept our solemn and truthful affirmation that everything connected with Temple ordinances is of the most sublime character, and is calculated to develop in those who sincerely participate therein the noblest, the most refining, exalting, self-sacrificing, and God-like attributes, qualifying them in all respects for the destined mission of Latter-day Saints, the bringing to pass, in due time, of the long desired reign of "Peace on Earth, Good-will to Men."

In this utilitarian age, wherein selfishness predominates, and most people seem to be striving only for those things that give greatest pleasure in this life, it is difficult, almost impossible, to induce them to believe that the Latter-day Saints differ from the rest of mankind in these respects. But, here is substantial proof that this difference does exist—the Temples they have built, and the remarkable amount of sacred work they perform therein in behalf of their dead ancestors, or other relatives, and friends, involving constant and great expenditure of time and means, all without hope or prospect of any earthly reward.

The existence of the attribute of pure unselfishness, in the hearts of those who labor for the spiritual welfare of the dead, is a direct result of the fulfillment of the following prophecy:

Malachi 4:

5. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

6. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

The Latter-day Saints justifiably regard the Great Temple, herein described, as positive evidence that divine inspiration prompted ancient Israel's prophet to declare:

Isaiah 2:

2. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

Since the first edition of this booklet was printed, there have been two other Temples erected by the Church of Jesus Christ of Latter-day Saints; one of them on the Island of Oahu, in a Hawaiian village named Laie, thirty-five miles northeast of Honolulu; the other in Cardston, Alberta, Canada; they also are beautiful and costly edifices.

At this writing, (1922), another Temple is in course of construction, in Mesa, Arizona. All of those mentioned are simply the beginning of hundreds that are to be built for the same sacred purposes as herein stated.

Further information can be obtained from the
BUREAU OF INFORMATION,
Temple Block, Salt Lake City, Utah.

Articles of Faith

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1. WE BELIEVE in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2. WE BELIEVE that men will be punished for their own sins, and not for Adam's transgression.
3. WE BELIEVE that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. WE BELIEVE that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. WE BELIEVE that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. WE BELIEVE in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.
7. WE BELIEVE in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. WE BELIEVE the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. WE BELIEVE all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. WE BELIEVE in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. WE CLAIM the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where or what they may.
12. WE BELIEVE in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.
13. WE BELIEVE in being honest, true, chaste, benevolent, virtuous, and in doing good to ALL MEN; indeed we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

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